

# THE CEA CRITIC

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20th Annual Meeting  
of the

## COLLEGE ENGLISH ASSOCIATION

Hotel Statler, New York City  
Penn Top North  
28 December 1958

4:15 REGISTRATION

4:30 GENERAL MEETING, Open to Mem-  
bers and Non-Members.

Panel Discussion: The Joint Program in  
English -

American Studies Association

College English Association

Modern Language Association

National Council of Teachers of English

Panelists: Willard Throp, Princeton

Albert Marckwardt, Michigan

Edward Gordon, Germantown

Friends School

All three panelists are members of the  
planning committee of the proposed Joint  
Program for improvement of English stud-  
ies. The panelists will give their impres-  
sions and judgements of the four three-day  
meetings of the committee held in New  
York during the current year.

7:00 ANNUAL DINNER, Open to Mem-  
bers and Non-Members. Riggs Restaurant,  
45 W. 33rd St. \$3.25. Make reservations  
with Al Madeira.

8:00 ANNUAL BUSINESS MEETING of  
the Corporation.

## THIRD ANNUAL AMERICAN HUMANITIES SEMINAR

How to win more understanding from  
the American public for the vitally neces-  
sary work of our scientists, technicians,  
and humanists was the key topic of the  
Third Annual American Humanities Sem-  
inar held July 14 - 16, 1958 at the Uni-  
versity of Massachusetts, under the sponsor-  
ship of the Humanities Center for Liberal  
Education and the University of Massachu-  
setts, and with the cooperation of the Pres-  
ident's Committee on Scientists and Engi-  
neers.

### Round-Table Topics

After hearing a moving address delivered  
by Frank Porter Graham, U.N. representa-  
tive in India and Pakistan, which conclud-  
ed with the urgent wish that we might  
replace "the vicious cycle of fear and arm-  
aments with a cycle of faith and hope,"  
the seminar, made up of over a hundred  
leaders of American science, industry, labor,  
education, and government, went vigorous-  
ly to work in a series of nine round-table  
discussions in which everyone took part.  
Central topics included such problems as  
the lag between the frontiers of knowledge

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## THE FUTURE FOR LIBERAL ARTS IN AMERICAN EDUCATION

We have learned from recent public  
pronouncements that there is a crisis in  
American education. The crisis is that, if  
things continue as at present, Russia will  
out-produce us in scientists and that will be  
very bad. Under the impact of these pro-  
nouncements we, the teachers of the hu-  
manities, naturally wonder what is going  
to happen to us. Everyone is insisting so  
loudly that the nation must improve and  
increase its teaching of the sciences, while  
no one seems to be saying that we must  
do the same in humanities, and we wonder  
if the makers of these public statements  
regard us as obsolescent. Curricula, es-  
pecially in the public schools, are being  
stepped up to include new requirements  
and offerings in the demanded subjects,  
and the schools are acquiring the new look  
judged fitting to the Atomic Age. There  
may even be a suspicion that we, the hu-  
manities teachers, are a mere decoration  
surviving from a more graceful age when  
men read poetry.

All this is nonsense, of course—danger-  
ous nonsense, to be sure, but nonsense  
nevertheless.

There is a crisis in American education;  
but this is not it. Furthermore, the crisis  
has been with us for some decades. Pub-  
lic panic and political pronouncements on  
education have focused on one aspect of  
this real crisis but have misunderstood it.  
They have discovered that science and  
mathematics are not being taught very well.  
But this isn't the crisis. The crisis is that  
nothing is being taught very well. For ex-  
ample, any teacher of freshman English  
could attest that English isn't being taught  
very well either. What proportion of col-  
lege freshmen know how to read, write or  
spell? The crisis is that our educational  
practices are rather backward in compar-  
ison with those of most nations of the  
western world, and that, worst of all, we  
do not as a nation understand much about  
education. These things have not been dis-  
covered, though the time is ripe for their  
discovery, and we must do our best to  
see that they are discovered.

For better or for worse, however, there  
appears to be a conflict between the na-  
tural sciences and the humanities. I think  
that there are real reasons why the issues  
are drawn at this point, and this may, af-  
ter all, be the best field on which to do

battle for education.

In speaking of the future of the human-  
ities I shall not try to predict the future.  
Prediction, after all, is a matter for the  
sciences. I shall rather try to say what I  
think we, the teachers of the humanities,  
ought to do. For that is the traditional  
task of the humanities—to say what *ought*  
to be done. Indeed, to recognize an  
"ought" is what it means to be human.

The crisis then is not that the nation is  
failing to mass-produce scientists. It is  
certainly not that we shall lose our jobs.  
It is that, as a nation, we shall succumb  
to our own badly understood demands of  
science, and, in doing so, make sorcerers'  
apprentices of our children and destroy  
our civilization. For the H-bomb may in-  
deed destroy civilization by physical force;  
but that is not the only way to destroy it.  
We can also destroy it by permitting our  
children to be ignorant of the tradition  
which has made civilized men of us, there-  
by allowing ourselves to sink into that state  
of technological barbarism that appears all  
too possible.

As a nation we tend to go to violent ex-  
tremes in our enthusiasms and, more re-  
cently, in our fears. Even as we have per-  
mitted our civil liberties to be imperilled,  
and with them our academic and intel-  
lectual freedoms and our belief as a na-  
tion in the efficacy of reason and free  
speech, so may we continue our melan-  
choly progress downward toward totali-  
tarian ignorance and barbarism. It is our  
task, as humanists, to try to reestablish  
liberal education and prevent this disaster.

For if we do not fight this fight, who is  
there to fight it? We have ventured to  
make it the work of our lives to live in the  
tradition of free men, to understand it, in-  
terpret it for our time, and to pass it on  
to future generations, and insofar as pos-  
sible, to contribute to it and exemplify it.  
If we fail, it will be to the general, and  
perhaps permanent, loss of mankind.

The present crisis is stated in terms of  
a conflict between the humanities and the  
natural sciences. There both is and is not  
such a conflict. The conflict exists, in fact,  
through a widespread misunderstanding of  
the nature of both the humanities and the  
natural sciences. It does not need to exist,  
because there is no genuine clash between  
them as intellectual enterprises. They are

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## THE CEA CRITIC

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## Twentieth Anniversary

This year, the College English Association celebrates its twentieth anniversary. We have a notable past. Founded by Burges Johnson as an organization that would look after the teaching interests of college English departments as the Modern Language Association looked after their scholarly interests, CEA attempted to bring the life and vigor to the college classroom that the creative artist brings to his work.

Burges Johnson and his organization were dead set against serious pomposity and a learned facade which hides emptiness. An informality, a realistic give-and-take, a democratic friendliness became the

touchstones of an organization which allowed anyone who had something worth saying a hearing, no matter what his rank or fame.

CEA had its life in annual or semiannual regional meetings over the country at which teachers could talk shop and learn from each other. It became an organization with much greater influence on college teaching than its national membership size would suggest.

Under the leadership of Bob Fitzhugh CEA added an employment bureau to its services and became something of a crusader against "scientific objectivity" in teaching and against the excesses of the "New Criticism." It kept its democratic and folksy ways and its respect for the creative spirit.

Our own Max Goldberg has pushed CEA into new influence and awareness. He has striven manfully to have it engage in activities that will put English teachers more in touch with the total social context than they have been. He is convinced that unless our perspectives broaden, we will not in the future have the important role that we have had in the past.

Since an open mind is essential to life and creativity in the classroom, CEA is remaining true to its original goals.

How can it carry its vigor and effectiveness into the years ahead? What tasks of the present moment should it undertake?

An anniversary is an occasion for reviewing the past and for looking into the future. Members with ideas that will aid us are urged to write to the Managing Editor. Through the coming months, this column will be reserved for an appraisal of ourselves. Let us hear from you!

L. E. H.

## Doctoral Studies In English: A Reply

With obvious disparagement Mr. W. U. McDonald, Jr., asserts in *The CEA Critic* (April, 1958) that the doctoral dissertation "is all too frequently devoted to a minor figure who might profitably be forgotten . . . to an analysis of trivial work that has heretofore—thank God!—been neglected or undetected." Unless Mr. McDonald defines his terms "minor figure" and "trivial work," his argument remains flaccid indeed.

The danger of a Ph.D. dissertation becoming merely another scholarly tour de

force is no greater if the candidate chooses to study Robert Herrick than it is if he selects Henry James. Furthermore, the chance that a minor-figure dissertation will "contribute" any less to "knowledge" than will a major-figure one is dubious. In either case, the methods of scholarship need be no different, and the dissertation can still justifiably remain an exercise in scholarship while contributing its greater or lesser tidbit to knowledge.

Too often today critics and scholars tend to credit only those writers of the past who throw some sort of light on our present problems. The minor writers of the past may suddenly become major ones or vice versa, insofar as they succeed or fail to corroborate present-day issues. Van Wyck Brooks argues in *The Writer in America* (1953) that the result of this manipulation is a neglect of minor figures, who perhaps say little to the present generation, in favor of the major, and the appearance of the twenty-fifth book on Melville or the twenty-eight on James but not yet a single one on James Huneker or on Ernest Fenollosa. Brooks refutes any notion that American anthologies include too many figures or that there needs to be more attention only to the best, the basic, and the contemporaneously vital. While he concedes the wisdom of Poe who asserted that "laudation of the unworthy is to the worthy the most bitter of all wrongs," Brooks maintains that to write about the disciples, imitators, and followers—the minor figures—is to show that what "bodies out a culture" is the "circumfusing variegated bulk of lesser giants."

Brooks justifies his own writing about obscure figures on the grounds that though they cannot be revived, they should be known. A similar justification is valid for a dissertation on a minor figure. When Mr. McDonald refers to "subminor trends and subzero authors," I grow uneasy. Subminor and subzero according to Perrington? to I. A. Richards?

Dissertation subjects should not be rigidly exclusive. Graduate students should have the freedom to select subjects outside the pale of a critical or major-figure cult. And indeed they may, notwithstanding Mr. McDonald, make "sublime discoveries."

Harold P. Simonson  
College of Puget Sound



## THE ENGLISH LANGUAGE IN INDIA

India is a country of many languages. There are no less than 225 mother tongues which belong to four linguistic families: Austric, Sino-Tibetan, Dravidian, and Indo-Aryan. The first family is spoken in the hills and jungles of Central and North-Eastern India. The second group is spoken mostly in Assam and the Himalayan area. The third group includes the four great languages of South India: Tamil, Telugu, Malayalam, and Kannada. This group is of non-Sanskrit origin though it has been influenced by borrowing from the languages of Sanskrit origin which are spoken in North India. The North India family includes Hindi, Urdu, Bengali, Marathi, Gujarati, Punjabi, Oriya, Assamese, Rajasthani, and Kashmiri.

But any listing of India's languages cannot exclude English, a language which has been used in the Sub-continent for two hundred years. It is still a language of administration in the Government of India, a language spoken well by thousands of Indians, written beautifully by other thousands, and understood by many more. As a Marashtrian Indian leader said emphatically a short time ago "English is not the language of England alone. It is our language as well."

The presence of English in India is now the cause of several serious problems. Like the influence of Latin and Greek in the development of Western languages, English—though not an indigenous tongue in the country—has become a great, political and cultural influence. During the heat of the rebellion against the British, the English language received the fires of national hatred. But now that the development and unification of the country are

paramount needs and the revolt is over, the English language remains a great influence in the country and a new approach to the teaching of the language has begun. Nevertheless the fact that English has survived and that many important and influential Indian leaders think that it is necessary for survival causes the language to be a political and social issue of some magnitude.

The Indian language which is the rival to English in India at the present is Hindi, a Sanskrit language spoken by 73 per cent of India's millions or about 150,000,000 people. Because it is the language used by most of the Indian people and because it was necessary to establish an official language for the country, the framers of India's constitution stated in Article 343 that "The official language of the Union should be Hindi in Devanagiri script." However the framers of the constitution probably realized that it is easier to establish a union language by legislative act than it is actually to make the language function as the language of the government. Because of this realization, and because of the widespread use of English, the constitution also provides for the continuance of English for a period of fifteen years (until 1964) and if necessary even beyond that date.

Ten years of independence in India have seen many rapid advances and constructive developments in the country but they have not produced a satisfactory development of Hindi as a Union language. Consequently the controversy over Hindi and English is now acute and the language problems remain unsolved.

It is in the area of university education that a serious language problem now exists. The English language has been the general medium of instruction in India's universities for over one hundred years. India's professors have used English books, lectured in the English language, and India's students have studied at the fountainhead of the English language. The great university scholars in scientific research in India—such as Sir Jadish Chandra Bose, Acharya P.C. Roy, and Sir C. Raman, and several others—have used the English language as the medium for their research and placed India on the scientific world map. For all these reasons it is extremely difficult for India's colleges and universities to replace English with Hindi.

In the sciences there are very few, if any, satisfactory regional language textbooks which can be made use of in the university classes. The cost of translation is great and the process is a slow and difficult one. Several years ago Osmania University produced a respectable number of translations from English into Urdu, but the translators discarded European scientific terminology and tried to coin satisfactory new words drawn from Arabic and Persian. The result of this was to

make the translations a dead weight and almost useless. At present, the Indian Ministry of Education is engaged in the difficult task of translating English scientific terms into Hindi. Though the Ministry is agreeable to use English words which have been properly assimilated into Hindi, the translators, knowing little science, have coined new Sanskritized Hindi words for scientific terms and so they have complicated the problem. Thus, as an eminent Indian educator says, "Perhaps it is an exaggeration, but all the same it is difficult to say whether for several decades our scientists will be able to do without English, and to admit this is as good as to admit that for the present generation it is sheer futility to talk of doing without English."

The Indian universities, faced with the serious results of a change in the medium of instruction from English to Hindi, have been unwilling so far to make the change. Of the twelve universities in India, only one has made an official change and that is to Gujarati—not Hindi. Many of the classes in this university, however, still use English as the medium of instruction. As a leading Indian journalist said recently, "If English is discarded now, the immediate set-back and isolation would be powerful and recovery would be difficult."

During the last few months, further evidence of discontent with Hindi as the Union language appeared in South India. Since the Southern Indian languages are of Dravidian origin and Hindi is not the vernacular, many people of this area oppose the adoption of Hindi as the Union language and favour the retention of English. The leader who most actively opposes Hindi and speaks loudly for English is a

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## THE FUTURE OF LIBERAL ARTS (Continued from page 1)

properly parts of the same, and for that matter, the only intellectual enterprise . . . the enterprise of understanding the world and seeing it whole.

I am using the term 'humanities' in a somewhat special sense, perhaps, so I shall try to say what I mean by it. I mean those studies which are the arts of free men, traditionally termed the liberal arts. They are the arts of analysis and synthesis according to the two symbolical modes by which men approach and interpret the universe: language and mathematics. If men fail to control their symbols with art and understanding, learning becomes anarchical, and the symbols get out of hand and control them. This is why the liberal arts are the master arts and the ruling arts.

To say this is to state the matter formally. The liberal arts have for their subject matter the great tradition which, to the extent that we live within it, makes civilized men of us. Civilization ultimately is, in fact, the fabric woven of the analyses and syntheses that have been achieved by men of all time who have engaged with more or less success in our common enterprise.

The humanities, so characterized, take in all knowledge as their province: mathematics and natural science no less than poetry and philosophy. Concretely, the humanist must, in my view, acknowledge Newton and Einstein among his masters no less than Plato and Shakespeare. I regard it as unfortunate that the humanities tend to mean rather exclusively the study of literature, although in actual practice it fortunately turns out that individual scholars in the humanities are far likelier to be aware of the implications of their work beyond their so-called fields than are the scientists and mathematicians (the greatest always excepted). But it is in the nature of the thing. One must be dull indeed to read Milton without being aware of Kepler and Copernicus or Dante without being aware of Ptolemy and St. Thomas Aquinas. The natural impulse of the humanities is to connect.

Let us come to the sciences: If I say that they have been enormously successful in the past three centuries I may be uttering only a crashing truism. Perhaps I am. But in most cases of easy assent to that proposition, I should wager that the evidence offered would be the variety of goods produced for the relief of man's estate. I do not wish to discount these

goods for what they are; but it is necessary constantly to remind ourselves that these are mere by-products of science's real enterprise: understanding the universe in terms of its own symbols and by its own methods. The great scientific theories of the world are its true products. The great scientists are Galileo, Newton, Maxwell, Einstein. We must not confuse them with the inventors of useful or destructive gadgets. Neither must we allow their theories to become unavailable to us because their symbols are alien to our "fields." In this aspect the natural sciences are part of the liberal arts, and the scientists must be brought into the great conversation. We need their contributions and they need ours. But we must be able to talk with one another.

So far there is no quarrel. The quarrel comes about, I am afraid, through a sort of vulgar error which it is our duty to dispel. Put rather crudely, the error is that the way to get at the truth of things is by the scientific method. This article of faith comes about because of the pragmatic and productive successes of the natural sciences. All educated men know that science is a matter of hypothesis. Any beginner in logic knows that one can reach a true conclusion from false premises . . . and yet there is an almost irresistible popular tendency to infer that since science works . . . in the sense of television and atomic bombs . . . its hypotheses must be true and its method correct for every situation.

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Not surprisingly, few scientists make this error.

This error extends itself to the belief that there is a definite and adequate answer to every human problem, if only it is attacked in a "scientific" way. There seem to be suggestions from time to time that even the "problem" of mortality itself will be solved. In the context of the present desperate political situation of the world this vulgar error is suicidally dangerous. There is a positive frenzy to produce "scientists," by which is meant, I fear, only skilled laboratory technicians, scientific goon squads of a sort, who will be expected somehow to produce enough deadly gadgets to save us or protect us from other deadly gadgets. What conceivable ground is there for hoping for salvation from the laboratory? In the simplest pragmatic terms, what has ever emerged from the laboratory in the past to make such a hope even slightly plausible? Strictly speaking, to put our hope here is to rely on magic.

It is we, the teachers of the humanities, who have taken upon ourselves, by our very profession, the task of educating this nation. The crisis is that we have failed to do it. We must resume the task. The time is ripe. It may well be now or never. We must set our own house in order, and our house is the schoolhouse.

In part it is a rhetorical problem, but only in part. We must begin to re-educate ourselves. There can be no question of our

refusing the challenge through false modesty of scholarship, by unwillingness to venture outside what we narrowly term our fields. We must broaden rather than narrow ourselves. We may even have to give up for a generation or two our beloved study of very minor poets and Chaucer's final "E's. We must resume the great task of trying to establish a real unity of knowledge. This means, among many other things, that we must cease to be merely literary. We must learn something about mathematics and science. We must speak from within, as initiates, as men who know.

I do not mean that we must abandon what we are doing now. We must continue to teach the arts of language. We must continue to read Homer and Shakespeare, and we must do these things better. I do not know what means we must use to do better teaching in the present situation. Our problems of mass education, mass communication and contact with other cultures are new challenges to be met. But they can be met effectively only if we see the whole picture and have our eyes on the real goal.

We must clear out the junk from our curricula. Although we know better, we have permitted our curricula to become at first cluttered and now swamped with subjects that pretend to education and have nothing whatsoever to do with it. One has but to go through a college catalogue to discover that we still offer courses in marriage and flower arrangement for credit towards a degree of Bachelor of Arts . . . the Liberal Arts! But this is not all. By a curious sort of misplaced democracy, we have admitted to education a whole host of servile and useful arts. Business administration, nursing, veterinary science are included in curricula as educational offerings. So much has the meaning of liberal education been forgotten. I do not scorn these arts as socially undesirable. I merely insist they have nothing to do with education.

And if we, the professors of the humane disciplines, have so far forgotten this, we have permitted several generations to grow up never even suspecting them. We must re-establish curricula worthy of free citizens. Our fragmented curricula are the image of our fragmented intellectual world. We must put it together.

The hardest part of our problem in the face of this situation is rhetorical. We must be both truthful and persuasive. We

must say to a generation which likes to believe there are easy answers to all human questions and men who know them, that there are no such answers and no such men. We must say to them that what we can do is to introduce them to such wisdom as they have inherited, but that this wisdom is not the sort that yields easy answers. That is what we have to offer, and it may not seem like very much. But it is all there is.

If we can do these things we shall teach our students and ourselves to reject cheap solutions to difficult problems, to reject the petty morality that is immorality and the petty patriotism that is treason. If we can do this, we may yet preserve freedom and civilization.

William A. Darkey  
St. Johns College

**Abstracts of English Studies**, the new publication which presents digests of articles in the English field, will include **The CEA Critic** among the magazines which it abstracts. This publication appears twelve times a year. Correspondence concerning it should be directed to Lewis Sawin, 123 W. Hellems, Univ. of Colorado, Boulder, Colorado. Subscription price is \$4.00 a year.

Last June, Harry R. Warfel, CEA's 1957 National President, received the Bucknell Alumni Award for meritorious achievement in one's profession. Harry's analysis of the learning-to-read process, "Prolegomena to Reading Instruction," appeared in the spring issue of the *Journal of Developmental Reading*.

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## AMERICAN HUMANITIES SEMINAR

(Continued from page 1)

and the life of the ordinary citizen; the false images which people have of professional men in our society; and the question what kind of citizens this country will need in the future.

## "Scientific Revolution"

In an opening panel discussion, the Editor of *The Bulletin of Atomic Scientists*, Eugene Rabinowitch, stated the case for science. He pointed out that in the past the ideas which formed society came chiefly from religion and philosophy; now they come chiefly from science and research. The world has not yet adjusted itself to this "scientific revolution." "We must give our children an education in science," he said, "which will permit America to keep the leadership in the scientific and technological advancement of the world and, at the same time, will strengthen and maintain our dedication to human freedoms."

Edmund W. Sinnott, Past President of the American Association for the Advancement of Science, reminded the seminar that genetically speaking man is only one generation removed from barbarism. For this reason, the civilizing effect of education is crucial.

Sidney Hook, Professor of Philosophy at New York University, urged that the world make more use of the scientific method in settling international disputes, and Fred M. Hechinger, formerly educational editor for the *New York Herald Tribune*, declared that

the scientific method is not being used at all in international affairs. Scientists and humanists together should provide the leadership for our country; they cannot any longer afford to stand aside.

Benjamin Fine, formerly educational editor for the *New York Times*, also urged that America give more support to education. He called for immediate passage of a five-million-dollar federal aid to education bill; tripling of teachers' salaries; redefinition of educational goals; and greater emphasis on the education of gifted children.

## Keep Informed

As a diversion from its labors, the seminar spent an evening as guests of Headmaster Frank Boyden of Deerfield Academy. After a tour of Old Deerfield they were treated to a banquet dinner at the Academy. Here Henry W. Sams, National President of the College English Association, brought greetings from C.E.A.; A.M. Sullivan, poet and Editor of *Dun's Review*, brought greetings from the Advisory Council of the Humanities Center; and Theodore F. Koop, Director of Washington News and Public Affairs, C.B.S., addressed the seminar on the role of the government, the schools, and the media of mass communication in informing the public about science. He urged "the individual, thoughtful leaders" of the community "to encourage the schools and the press and to help the government in the determination of science's proper role in our democracy."

## Communication: The Crucial Problem

A crucial problem for modern man, one round table learned from psychologist Rudolf Mathias (Wisconsin Diagnostic Center), is how to integrate the difficult new knowledge professional people are discovering into man's established reality boundaries. The summit of knowledge on which

he now stands frightens modern man; he is lonely and afraid. Educators must help him form a strong self-image so that he will not be overwhelmed.

But the problem of communication between the specialists and the non-specialists becomes daily more acute, the discussion groups decided. How can the citizen be given knowledge about frontiers which imperil him — for instance, the atom bomb — unless he has enough basic education to grasp this knowledge? And if he doesn't, how can he make political decisions?

Some members of the seminar were pessimistic: eighty percent of the people, it was suggested, will never understand what professional men are doing. The selfish, self-satisfied, sentimental aims of our citizenry, the softness of a "welfare state" in which mediocrity is gradually taking over, make this impossible.

Others were optimistic. Recent experiments with adult liberal arts education in the labor unions, for example, show that genuine understanding can be transmitted. The sixty million Americans who have never been through high school can be reached, if professional people will discard their "take it or leave it" attitude and try to do the job.

## A "Sell Education" Campaign?

The unflattering images many Americans have of professional people — both scientists and humanists — were discussed as a definite bar to understanding. In part, these images are a hangover from the frontier tradition of anti-intellectualism; in part, they are the deserved results of the aloofness of intellectuals from the main stream of American life. If the American people are to be persuaded to support a life of learning befitting our place in world affairs, these images must be changed.

Some were anxious to take immediate and

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forceful action in this crucial matter, arguing that there is no time to waste. Americans must be persuaded that education can no longer be treated on a "least we can get away with" basis; they must be shown that it is more than "enrollment figures, diplomas, and buildings." A suggested method for effecting this change was to "put our goods in the window," that is, make use of the devices of professional molders of opinion and advertisers, using all every other means at our disposal to create a favorable image in the public eye.

Others, while agreeing that something must be done, asserted that the best results are achieved on a personal basis. Every time an ordinary citizen gets to know an intellectual who has friendly human qualities, a change occurs in one man's stereotype. In spite of superficial evidences to the contrary, Americans still have a deep-rooted respect for things of the mind.

#### Two Different Views

Striking two different notes on these matters were key speakers physicist Percy W. Bridgman of Harvard and President Harold Taylor of Sarah Lawrence College.

Professor Bridgman asserted that our society has not been growing in stature as it should have been in time of crisis. We have been "diverted into a passionate defense of our own particular democratic institutions," he said, when we should have been trying to rise above the mediocrity that plagues a "welfare state." He called openly for revolt, saying that "our society has been stable too long." We must frankly admit, he said, that exceptional talent deserves exceptional reward and recognize the basic social rule of "value given for value received." If the exceptional man is given the status and reward which his contribution to society merits, science and techno-

logy "will pretty much take care of themselves."

This call for an aristocracy of brains was countered by the more traditionally American wisdom of President Taylor who saw great hope in the arising of a mass culture in America. "Every boy and girl capable of it," he said, "must have an opportunity to become an intellectual, to have an inner life of his own." We may look forward to a time when the interests of our most advanced intellectuals may be shared by everyone. "By putting more of our young people and the adult population into the stream of mass culture," he asserted, "we do not debase standards; we create new possibilities for the development of higher standards."

President Taylor issued a warning, though, to those who would advance the cause of education by opinion-making efforts. The way to affect others is to think freshly and well oneself; the educator must "stand before the community as the intellectual leader of his time," and must cease being "a lobbyist for the intellect." He urged, nevertheless, that the intellectuals of America add their voices to those already being heard in favor of improvements in education.

#### International Cooperation

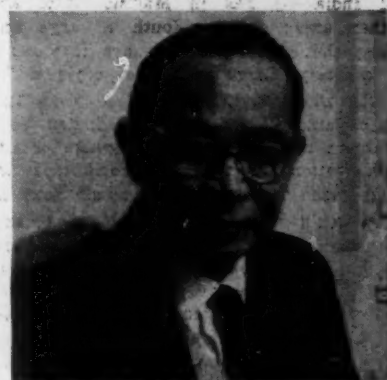
Taking a whimsical look to the future, Harlow Shapley, Harvard astronomer, predicted at the seminar's concluding meeting that man's worst enemy — "man himself" — must find some object outside himself to vent his belligerence upon if he is not to destroy the world. He urged that international cooperation like that of the geophysical year be established to allow all mankind to work together on the problems that face us all — disease, hunger, the tyranny of the unknown. George Boas of Johns Hopkins called on America to "be a civilization, not a routine."

The seminar concluded with a brief parliamentary session in which it was voted to pass and forward to President Eisenhower a series of resolutions urging that in this period of international stress and crisis the United States should devote more of its energy and wealth to advancing the cause of education, the arts, scientific research, and cultural cooperation among the nations of the earth.

Lee E. Holt  
American International College

Edgar W. Hirshberg of East Carolina College spent six weeks this summer working on a fellowship from the Foundation for Economic Education at the Virginia Electric Company in Richmond. He made a study of the influences (if any) of a liberal arts education on success in business.

## The man who reads dictionaries



DR. LIN YUTANG, educator, philosopher, and author of many books, including *The Importance of Living*, says:

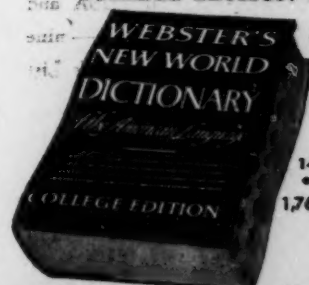
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### The English Language in India (Continued from page 3)

venerable and respected Madras, Mr. C. Raja Gopalachari. Being a former statesman—he was the first Governor General of India—he has in Madras State and other areas of the South a large and sympathetic audience. He says that Hindi is a foreign language to the people of the South and that there would be absolutely no advantage to them if the Indian Government made Hindi the language of administration. On the other hand, if Hindi were made the language of administration, they would suffer, especially because many government posts, as in civil service, are assigned on the basis of a written examination. Furthermore, he claims that Hindi is not a fully developed language, capable of performing the function of a Union official language such as English. And so the battle for English goes on.

There is no doubt that India has more language problems than any other single nation in the world. In less than a day's journey, a traveller can pass through areas where several different languages are spoken. Though the different languages do seem to produce separatist tendencies and isolate some peoples, they do not prevent the growth of nationhood of which every Indian is very proud. In spite of all the difficulties, the English language will eventually find its rightful place in India, for English has come back to the land of its origins.

Arthur W. Brewington

Fulbright Prof. of English Language  
India, 1957-58

Early in 1959 an index to the CEA News Letter and The CEA Critic, covering the years 1939-1958, will be issued.

### New England CEA

Reuben A. Brower, Harvard, reports that the place of the fall meeting will be Harvard University, the date November 1. Theme of the meeting will be English literature and the other arts and disciplines, and Professor Panofsky will be the opening speaker. Moses Haddas of Columbia will represent the classics; Berger of Brandeis will represent music; and Robert Garis of Wellesley will represent theatre and movies. The meeting will be held in Lamont Library.

### Biography of Adwin A. Greenlaw

Mr. Lowell M. Greenlaw, 6917 Paxton Ave., Chicago 49, is preparing a biography of his noted brother "Eddie" Greenlaw of Chapel Hill and Johns Hopkins. He would be very grateful to anyone who could send him material about his brother. Lowell Greenlaw is the author of a book *Georgia Faye—Story of an American Family* which tells the story of the Greenlaw family (published in 1954 by Exposition Press).

The New Jersey Bell Telephone Company Tel-News for February, 1958 features an account of the Rutgers College of Arts and Science's annual poetry reading contest for high school students which this year had its 20th anniversary. Over the years, more than 100,000 students have taken part in the contest which is directed by Edward Huberman of Rutgers. The jury each year is made up of poets, writers, editors, librarians, teachers and "just plain businessmen." The students are given a list of 200 titles from which to choose their readings.

Louis Foley. *How Words Fit Together*. Babson Park, Mass., Babson Institute Press. 1958. 125 pp. Paper.

This is an engaging little book, of great utility to a wide variety of possible users.

It is good, in the first place, as a composition text, for it appeals to the sensibilities of the most practical-minded of students, who will see in it, not some high-brow imposition outside their visible range of necessities, but rather a friendly, good-humored, common-sense approach to their most manifest expression problems.

The general reader, too, especially the one who makes pretension to refinement in the use of language, will find a great deal of matter for meditation here. Those who have been misled by insidious, unwarranted, and unfortunate trends will be brought up sharply to realization of their errors. They will find exact analyses of circumstances that make for inelegance, ambiguity, and general illogicality, and an abundance of examples to provide them with ways and means of avoiding trouble and confusion in the future.

*How Words Fit Together* is timely and up-to-date. It is no ordinary treatise on language, but is full of original material worthy of concentrated study by all members of the College English Association, who are certain, incidentally, through knowledge of its contents, to add most agreeably to their stock of live ammunition for the classroom.

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